2: Schapera E-4, 5 (no date) 1930
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embryo, and goes to pieces with the outpouring of the after-waters and the blood, to form anew at the next pregnancy. The foetus is not regarded as alive until the seventh month. Gestation is recognised to extend over nine months, and its progress is carefully measured. The calculation starts on the new moon after the manifestation of the first signs, when a cut is made in one of the poles of the hut. Every successive new moon is similarly marked, until the ninth cut is has been made, when preparations are taken in hand for the delivery.[1]

Of the social usages relating to pregnancy we have but little information. Vedder states that the husband, as soon as the first symptoms of pregnancy become visible, must devote special attention to his wife, and is obliged especially to appease her wishes for special food, in order not to endanger the new life.[2] Unfortunately, we are not told in what this special food consists. Schultze, on the other hand, says that the expectant mother does not have to follow any special diet, only care must be taken that she does not suffer from constipation, as this will make the birth more difficult. A pregnant woman, however, may not be present when an animal is being slaughtered, otherwise her child will be born with a slit throat, nor may she reach with outstretched arms to the roof of the hut, lest the child become fatally entangled in the navel cord.[3] It is also believed that if a woman during pregnancy drinks the blood or eats the flesh of the lion or leopard, her child will have the characteristics of these animals—ferocity, swiftness, and strength. Hahn mentions in this connection that a woman whom he once reproached for cruelty attributed her temper to the fact that her mother drank panther (*sic*) blood, in order to bear ferocious children.[4] Pregnant women must also, as we have seen, refrain from entering the hut in which a *Isaus* person is secluded, lest they increase the peril in which he finds himself. The beating of a pregnant woman, even by her husband, is regarded as brutality, and if miscarriage follows the culprit is given fifty lashes.[5] There is no information as to the time when sexual intercourse ceases between a husband and his pregnant wife, nor is there anything to indicate that the woman interrupts her normal occupations before the day of birth.

[1] Schultze, *Namaland und Kalahari*, 113–17; Alan, "Südwestafrika," 206–7.
[2] "The Nama," 135.
[3] *Namaland und Kalahari*, 116.
[4] *Tsuni-||Goam*, 83.
[5] Wandres, "Ueber das Recht der Nama," 168.

things, become !nau without some individual or group of individuals being !nau. This 783
is when an animal is struck by lightning. A sheep so struck is very highly !nau and must 889
but the very old will touch it. They cook and eat it and make use of the skin. When [262]
one realizes that the Hottentots will eat any meat however high, and any animal even though it has died of disease, one realizes how strongly this !nau influence works in making them afraid to touch an animal killed by lightning.

As soon, however, as some person becomes !nau certain things also become !nau. 783
First of all the fire in the hut in which he is secluded is !nau. It must never be allowed to go out, nor must the ashes be removed until the day comes for the purification of the house and the renewal of the fire. During all this time nothing must be cooked at the fire, and no one who might increase the peril in which the !nau person finds himself must come near it. Thus pregnant or menstruating women are always excluded. All these precautions seem to show that it is the patient's safety that is bound up with the fire. The !nau fire must be respected, not because other people may suffer from the breach of the regulations, but because the patient will suffer therefrom. In this connection it may be noted that the Hottentot hut is peculiarly private and can be used as a sanctuary. The hearth is therefore most intimately bound up with the inmates of the hut.

Raw meat and cold water are sources of great danger to a !nau person, and must be 783
kept away from him. All my informers denied that water ever became !nau, but every 778
!nau person has to be carefully protected from it, and reintroduced to it with much ceremony once the period of seclusion is over. I have a good many facts which show that water is endowed with a peculiar potency by the Hottentots, which is perhaps not wonderful if one considers how valuable a thing it is in their extremely arid country. One instance may suffice to show its power. The Hottentot witch doctor, or *!gûi-doa*, never touches [791]
cold water, and never washes from year's end to year's end. His power resides, as it were, in the dirt which clings to his body, and this is always an ingredient in any medicine he gives. Should he touch water this power would be diminished, and complete immersion in water would cause the disappearance of all his potency. The chief Christian Goliath gave me an account of such a happening at Berseba in the time of his grandfather, when [483]
a !gûi-doa who had been using his power for evil was ducked in the pond by the chief's orders, and pushed under again as his head appeared above water. Thereafter his evil powers were gone.

The clothing and utensils of the patient also become !nau, but these are a source of 783
danger to others than himself. Their's is the peril if they inadvertently make use of them before he finally discards them and gives them to the person taking care of him. An instance was given me of a woman who brought her husband to death's door by striking him with her *!gûi*, or petticoat, when she was !nau.

4: Hoernlé E-5 (1912-1913)1925
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602 that they are often sons of fathers who are brothers and not sons of one man. Similarly, all women who are called "sisters" must
602 be treated as sisters, and it would have been in the old days a most
582 heinous offense for a man to have married such a woman. It is an indication of the complete transformation of the organisation of the people that has taken place owing to Christianization and European influence, that the marriage of direct first cousins is now relatively frequent. In the old days the behavior of a brother
602 and a sister was very strictly regulated. As tiny children they
593 ran about together, but once they were grown up, they had to avoid one another completely. A brother was not allowed to speak to a sister directly, he must never be alone with her in the hut, he must never speak of her except in the most respectful terms. A sister was a *tèras*, that is, a person to be respected, not to be spoken to or of lightly. In the old days an oath by a sister was one of the greatest oaths a man could take, and a sister could generally be relied on to stop any fight in which her brother was taking part. The brother is said to be shy (*sew*) in the presence of his sister, and the same is true of all the men a woman would call
[593] brother. Should one of these men use bad language in her presence a woman could demand a sheep from him with which to purify herself of the pollution. It is a *gei !Kais*, a great offense. Even at the present day a man will not sleep in his sister's hut when he visits her as a married woman. The eldest sister of a man is his *Gei Tèras*, his great respected one.

602 Quite different is the behavior of a man to those of his own
582 generation whom he calls *//Nàris*. These women are his companions, his playmates. All is possible with them, free speech and horse play. Even sexual intercourse would not have been considered wrong. It was frequently one of these women that a man married in the old days.

604 The relation of a woman to her brother's children was one of great restraint. Just as the father himself had to behave with much circumspection towards this woman, so his children had to treat her with the greatest deference and respect.

The relation of a man to his sister's children was one of the greatest indulgence and good will. A boy could do almost any-